

162

THE
Power and Glory of the LORD,
Shining out of the
NORTH,

OR THE
Day of the LORD Dawning:

WHEREIN
The true Light is holden forth to all who
desire to walk in the Day.

With a Warning to the People of ENGLAND of all
sorts, not to oppose Christ in his Kingdom.

Shewing also the way how al flesh comes to know the Lord
and fear him, by his terrible shaking the earthly part in man,
witnessed by the holy men of God in Scripture.

With a Word to the Serpent's Seed, or Ministers of Anti-
christ, or Man of Sin, wherever he is found.

By one whom the Lord hath called out of this dark World, into the
True Light, whom *Ismaels* brood calls a Quaker,
whose name in the flesh is *James Nayler*.

Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life, Joh. 8. 12.

Therefore behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid, Isa. 29. 14.

For in my jealousy and the fire of my wrath have I spoken, surely in that day there shall be a great shaking in the Land of Israel, so that the fishes of the Sea, and the fowls of the heavens, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground, Ezek. 38. 19. 20.

London, Printed for *Giles Calverts* at the sign of the Black-spread-Eagle at the West end of *Pauls*, 1656.

142

Shining out of the

NO R T H

ON THE

Day of the D O R

W H A T

The D O R is a

...

With a Warning to the People of the

...

...

...

...

...

...

...



The Power and Glory of the Lord shining out of the North.

AL People every where who profess that you love God, and have a desire to walk in his ways, and are in this dark world wandering too and fro, enquiring the way how you may come out of this great City, which is *Sodom* and *Egypt*, where filthiness and darkness rules, and is heard, wherein the Lord is crucified, and all the righteous blood hath been shed, and your selves are kept in bondage to sin and unrighteousness, blindness and thick darkness, and know not where you are, nor the way out of this condition, though many of you have been inquiring after the way so many years, seeking after your blinde guides, who are not the way, neither in the way themselves, and so have forsaken the fountain of light, and have run after, and have been led by them who are in the same darkness with you, now stand still a while and see where you are, and what you have been doing; you pretend as to the Kingdom of God, but you are not seeking where it is; you have been seeking without, but it is within you, and there you must find it, if ever you find it, it is not to be found in Forms and Customs, and outside Observations; but the Kingdom of God is within you, and the way to the Kingdom is within you, and the light that guides into the way and keeps in the way is within. Christ is the way, and

Rev. 11. 8.

Luk. 17. 21.

Joh. 14. 6.
2 Cor. 13. 5.
Joh. 1. 9.
and 8. 12.

1 Pet. 3. 19.
Rev. 2. 7. 17.
Joh. 10. 11. 12.

Mat. 7. 22. 23.

1 Joh. 2. 4.

Eph. 5. 13.

1 Pet. 1. 19.

know ye not that Christ is in you, except ye be reprobates? and as he is the Way, so he is the Light; I am the light of the world, and lighten every one that cometh into the world, he that followeth me shall not walk in darkness, but shall have the light of life. I am the true Shepherd of the sheep, and my sheep know my voice, but the voice of a stranger they will not hear, and the voice of Christ is spiritual & not carnal; and he speaks to the Spirits in prison, and he that hath an ear hears what the Spirit saith; and he who comes once to hear the voice of Christ in Spirit, will no more desire to hear the voice of strangers. All your hirelings are strangers to Christ, and he knows them not; for though they may prophesie in his name, and in his name cast out devils, yet if they be workers of iniquity, Christ knows them not, and such know not Christ; *For he that saith I know him, and keeps not his Commandment, is a lyer.* Now all people, cease from your strange guides, and outside lights, and return to the light of Christ in you, that which shews you sin and evil, and the deeds of darkness; for what ever makes manifest is light, and this is that light which shines into the conscience, which tells you that lying, swearing, pride, envy, covetousness, backbiting and dissembling leads to condemnation, and this light checks you for sin, and would have you to do to all men, as you would be done to. And this light is not a Chapter without you, in a Book, but it is that light that revealed that to the Saints in their several measures, which they spoke forth, and which thou readest in the Chapter; and this light being minded will lead to the perfect day, which declares all things as they are. And this did the Apostles exhort the Saints everywhere to take heed unto till the day dawned, and the day-star did arise in their hearts, and this is a more sure word of prophesie then that the Apostle did see in the mount, as he declared unto them; and if you take heed to this light to obey and love it, then it will shew that to you which no outward declaration of man can shew you; it will let you see all your sins done in secret, and whom you have wronged, and how you have spent your time, and will bring you to repentance and to tenderness of heart towards all people, and will bring you to exercise

exercise a pure conscience in the fear of God, towards God Act. 24. 16.
 and man in uprightness, and so will lead up to Justification
 and Peace; and if you disobey it, it will condemn you in your
 own hearts, and will shew you that God is greater then your
 hearts, who will render to every one according to their work;
 and here you are left with our excuse before God, Men and
 Angels; and in this, that you know sin and live in it, here
 you have learned your condemnation, and your deceit is dis-
 covered, whereby with a pretence you make prayers, and say,
 Lord shew us a sign of our sins, whereas God hath given you
 a light within you, which being minded and obeyed, will shew
 you all your sins and wickednesses, and lead you out of them; Joh. 3. 20.
 but this light you hate, because you love your evil deeds; and
 you perish, not for want of light rendered, but because you turn
 your backs on it; for when you should bring your works to
 it to be proved, then you joyn with the deceit to make co-
 vers for your sins, and hide them lest they should come to the
 light, and be made manifest; and this is the cause why you
 stumble, because you walk not in the light, for your evil deeds
 will not abide the light; the Aulterer loves the night, and
 the thief loves the night, and the drunkard loves the night,
 and all the children of darkness love the night, that they may
 bring forth their evil deeds unproved. Job. 24. 15. and 16. 1 Thes. 5. 7.

And here thou art who lovest thy sins, and here wilt thou
 be found, profess what thou wilt; for this day will throughly
 declare thee what thou art; for now is the day of the Lord
 which will judge thee as thou art, near at hand, and wo to
 thee that hidest thy sins & coverest thine iniquities; thou must
 hide from men, and make men believe thou art a Christian;
 but God will not be mocked; for above all, he abhors the
 hypocrite and dissembler: wherefore take heed and turn from
 your deceit, & come forth you children of darkness, and come
 into the light, where there is no occasion of stumbling; and
 make it appear you are children of the light, by loving it; and
 make it appear you love the light, by bringing your deeds to
 it to be proved; that all your works may be works of the light,
 that your light may shine forth before all men in your works,
 and that true Judgment may be set up in you, and all unrighteousness

Revelations

Eph. 5. 8.

- zealousness condemned and cast out, and truth received in, that the truth may make you free: for while you joyn with the de-
 Joh. 8. 32, 34. ceit, you consent to keep your sins, and while you commit sin you are the servants of sin, and the wages of sin is death, and death reigns in you, because you will not come to Christ, who is the light, that you may have life, and your destruction is of your selves, and God is just, and your condemnation is this, that light is come into the world, and you love darkness rather than light, because your deeds are evil, and this is that grace of God, that hath appeared to all men, which is the
 Joh. 3. 19. Saints Teacher, and teacheth them to deny ungodliness and worldly lusts, which you that live in your lusts turn into wantonness, and will not be taught by it, and here you read your condemnation in every sin you commit.

- O you people of *England*! how long will it be ere you be obedient to the Kingdom of *Jesus Christ*! how long will you profess him in words & forms, and yet will not own him in power! you can be content to let him have the name of a King, so that you your selves may reign, and under the name of Christs Kingdom act your own wills; and though you cannot bear it to be judged by the Spirit of Christ where it is in his people, which judgeth all the world, and all things: yet you cannot escape: for you shall be found guilty before the mighty Judge of Heaven and Earth, when he shall appear in flames of fire to be avenged upon all deceits and unrighteousness of men: And will you be found at that day Subjects in the Kingdom of Christ wherein all the Saints are one, and Christ their head and Law-giver? or are you not Lord over Gods heritage, yea over Christ himself? and you will appear such when the mystery of iniquity shall be revealed in you: you who ought to make it your whole care to observe the Law of Christ in all things that he commands, as a Rule for you to walk by: but are you in your duty as servants to Christ, when you are prescribing him ways to walk by in his Church? And is it not so, when you would limit him to speak only by such as you in your wisdom approve of, or else he shall be silent? and to effect this are all the powers of the earth combined together: do not you here take upon you to be

be Lords of the Vineyard, and not servants, and would not
 suffer him to send forth Labourers into it, who is Lord of it? Mat. 21. 23.
to the end.
 Is not this the way to make the heritage your own? Hath not
 all the persecutions of the Messengers of God arisen from this
 ground? And how many times have earthly powers been 2 Chron. 36. 16.
 broken to pieces against this Rock? And do you walk accord-
 ing to the Scriptures, which you say is your rule, when you
 would limit the Spirit of the Lord, not to speak in his own
 time, and in what place soever they who have the message are
 sent into? you who are offended because the Lord sends his Amos. 7. 13.
 Messengers into your Idol Temples, to cry against your Idol
 worships, and Heathenish customs, and to call out poor igno- Act. 5. 19. 20.
 rant people from amongst you, which have been long deceiv- Act. 17. 23.
 ed by their blind guides: And to call them out of forms and
 kinenesses, into the substance of all worships, which is only in
 Spirit, and not in Forms and Customs, and outside observati-
 ons, that they may come to know what they worship, even Ioh. 4. 21, 22,
23, 24.
 the living God, that their souls may live, which was the way
 by which the Apostles did gather the Saints out of all the I-
 dols Temples and Carnal worships into the Spirit, as you
 may read in the Scripture: And this (with you) is a trans-
 gression of your Law, and you say it breeds distraction in
 your Churches: but what Churches are they which will be so
 soon distracted? and what people are those Churches made up
 of, who no sooner here one deliver the Lords Message in a
 peaceable way, but they are all one fire, beating, buffet-
 ing, cursing, swearing, and haling them to prison? and were you
 not blind, you might plainly see what generation these are,
 who are, and always have been offended at the will of God.
 Is not the Love of God to souls, to send, to call them who
 will hear his voice, out of such Churches as are thus acted by
 a Spirit of envy, rage and murder, which is the spirit of the
 Devil? and this is that Spirit which being offended, sets the
 Creatures one to destroy another, lest his deceit should be
 revealed: and are you not blinde who cannot distinguish of
 that spirit which acts in the persecutor, and that Spirit which
 acts in the sufferer, and hath so done in all Ages, and come out
 from amongst them? And what Law is that which you say is
 trans-

transgressed by the creature, being obedient to the Creator, obeying the voice of Christ written in the Scripture by the practise of the holy men of God, sent out by the same Spirit into the world, as these are at this day? Is this a Christian Law, as you pretend it to be, that thus withstands Christ in his Kingdom? and are you spiritual as you pretend, would not these carnal Laws that oppose the Spirit and practise so of the Saints be laid aside by you? and now try whether that Spirit act in you, which led the Apostles and Saints into the Temple and Synagogues daily, there to dispute against all Idolatrous worships, and to hold out to the people the true substance, and thereby gathered the Church into God, in the Spirit, there to meet and worship; or that Spirit that was in them who persecuted the Saints for so doing, and commanded them silence and charged them with breaking their Law, and turning the world upside down, and counted them mad men: And if any be moved to speak a word of truth while your Parish Teachers are talking, or before their glass be run, you that execute a carnal Law upon the bodies of such, are you subject to the Kingdom of Christ, which is in the Spirits of his own, whereby he rules the conscience, and brings them to obey him in his commands? Or will not you be found in the day of trial, to be fighters against him, under the name of professing him? And do these whom you persecute, any thing but what was the Saints practise? And how are you not ashamed to profess that Scripture to be your Rule, which saith, If any thing be revealed to another that sits by, let the first hold his peace: and this the Apostle sets down as order, and the Saints liberty; but what Spirit acts you, who would restrain it, and call it disorder, and hale them before Rulers, or go prison for so doing? And you that say, If such have their own liberty, it is reason they should be silent, and not cry out against others, know that the Law of Christ is not grounded on the will and reason of men; And is your reason here any thing but carnal? for doth pure reason give any way that deceit should go under the name of truth unreprieved? and is there any reason to limit the Spirit of Christ, that it shall not discover the man of sin wherever he is, who must be destroyed and revealed by the brightness

Acts. 17. 2, 3.

Acts 16. 19, 20.

2 Tim. 4. 1.

1 Cor. 14. 30.

brightness of his coming in his Saints, and by the sword of his
 mouth? and is there any reason that the powers of the earth
 should make Laws for the Spirit of Christ in the Saints to act
 by (though in all Ages they would be meddling with it to their
 own hurt?) And if all should be subject to your Law, which
 you say is reason, how should truth be spread abroad, and de-
 ceit be brought to blush, seeing deceit hath always, and
 doth still wind into the earthly powers; for safety? but truth
 seeks no corners nor shelters from earthly powers: for all that
 ever was sent out by Christ to preach the Gospel, was called
 by him alone, without the consent of earthly powers: neither
 stood they to the judgment or Tryal of any men or powers, as
 from them to receive order whether to preach or forbear, but
 by his authority alone by whom they were sent, to whom a-
 lone they were to give account of their Ministry, with joy or
 sorrow; and in this work they denied all the Learning and
 Wisdom of the World: Christ was not learned, and the Ap-
 ples was not learned; and Paul when he tells of his bring- Acts 4. 13.
 ing up in learning, counts it amongst other (earthy) things,
 loss, dross and dung (which before he had counted gain); that Phil. 3. 7. 8.
 in the loss of them he might win Christ. And saith, that the
 knowledge of the Gospel, he had it not of man, nor by man,
 nor was he taught it, but by the revelation of Jesus Christ;
 but what Rule walk you by, who must lay them to such a Gal. 1. 11. 12.
 pitch of Learning, and so many years at Oxford or Cambridge,
 and then to study so long in books and old Authors? and all
 this to know what unlearned men, Fishermen, Plow-men
 & Herdsmen did mean when they spoke forth the scriptures,
 who were counted fools and madmen by the learned gene-
 ration when they spoke it forth. And they who speak it by the
 same Spirit, are so still by the same Serpents wisdom; And
 when you have brought them to this height of Learning, yer
 the Scripture is a book sealed to all their wisdom and learn- Rev. 5. 3.
 ing, and they from whom you expect the opening of this
 myserie are at a jar amongst themselves, what should be the
 meaning of it; and have been in all Ages disputing, quarrel-
 ling, imprisoning, killing and burning one another, and would
 do so now, had they power; for this learned generation have
 been the stirrers up of all strife and bloodshed, setting King-
 doms,

doms Nations and People one against another, and all about
standing to uphold their Meanings, Forms and Imaginations,
and vain conceptions from the Letter but are all ignorant of
that Spirit which gave it forth; for they who have the sub-
stance, contend not about words and meanings, and that
Spirit is the Substance which gave it forth and opens it again,
as it ariseth in its measure; and they who have that Spirit are
Ministers of the Spirit, and they minister to the raising up of
the Spirit in others, and not to the Serpents wisdom; for
they know that wisdom which stands in the will of man must
not enter; for the myserie is hid from it, and such cannot
persecute the bodies of men because they know not so much
as they, neither do they seek to destroy the Creature, but they
strike at the accursed Spirit, which keeps the Creature in
blindness and bondage, & so redeems the Creature & recon-
ciles him to God in the Spirit, & this is the Ministry of recon-
ciliation, guided by the Spirit, and by this was the Scripture
written forth; for holy men of God spoke forth the Scrip-
tures as they were moved by the Holy Ghost, without carnal
learning; and holy men by the same Spirit read and under-
stand them again, not by carnal learning & natural tongues;
for the Spirit is the Original, which first reveals the myserie
to the Spirit within man, & then declares it forth in words or
writing to the understanding of others, to the directing their
minds to wait upon God for the same free-gift of the Spirit, &
here is the true worship in Spirit found and performed, which
stands in the teaching of the Spirit, and not in the Letter, un-
known to the world, but owned of God; but al you who seek
to find out the invisible things of God, or the way of his wor-
ship, by your learning and wisdom in the letter, you seek that
which is hid from your wisdoms, & you take the Saints condi-
tions to talk on: And they having outwardly declared their
inward worship & fellowship they had with God in Spirit, &
this you find in the Letter, & every one according to your se-
veral conceivings thereof, sets up an outward form, image, or
likeness of the Saints worship and here you worship, and for
this you contend by reasons and arguments, and wrest the
Scriptures to uphold your form; and if any will not worship
this your Image, you are greatly offended; and here is all the

con.

contention in the world about things without, as forms, customs and traditions; and here carnal minds contend with carnal words and weapons about carnal things; and you who are here cannot own the Saints conditions in your selves, as to witness the infallible teachings of the Spirit, and the body of sin put off, and to be sanctified throughout in soul and body, but you will own the Scriptures (as they are) as far as they will make with your Form, and that you may live in the delights of the world; And for those which cross your ways and wills, you will alter them by meanings and explications, and thus the Scripture must bend to you, and submit to your wills: that this will may reign, and you live in your lusts; but so believe that ever they shall be fulfilled in you by Christ, as they are and were in the Saints, to this your faith is Reprobate: And yet you are not ashamed to profess Christ your King, and the Scripture your Rule, and you make a great sound in words, the Kingdom of Christ, and the Ordinances of Christ, and the Church of Christ, and the Saints practise, and the Scripture Rule; but is it so upon trial, or but a thing like these you speak on? and where you appear to be wanting, there you have covered with words meanings and explications; but the Saints whole conditions you talk on, was what they spoke without meanings or deceit: they were subjects in the Kingdom of Christ, and he did rule in them, and they followed him through persecution, mockings and death; but is it so with you, who are Lords over your brethren, beating, mocking, imprisoning and killing them, because they will not forsake the commands of Christ to be subject to your wills, and heathenish customs, as to bow down to you and worship you, and to be silent at your will, and to speak at your wills though Christ command the contrary? Is this to own Christ for your King? And as for your Ordinances you cry up so much, are those they to set up a proud man called by you master, having the highest place in the Idols Temple, preaching always from a verse of another mans condition, but not fulfilled in himself, raising Points, reasons, objections and uses, a divination of his own brain, but not from the mouth of the Lord, adding and diminishing to the Scripture, sprinkling of

Rom. 8, 6, 7.

Rom. 8, 3, 4.

Rev. 7, 14.

Mat. 23, 6, 10.

- Gal. 4. 10. 11. infants, and calling it baptizing into Christ, singing *David's* compositions in Rimes, calling People of a Sacrament, and observing of times, doing all for Tythes or money, living in pride, fulness and covetousness, and many more like things, never used by any that Christ sent? And is this your Church, all within such a place or Parish, sprinkled when they were Infants, but not yet washed from sin but are still lyars, swearers, drunkards, whoremongers, covetous, scornors, proud, wanton, oppressors, and such like, but not one that can witness that faith which hath overcome the world, sin and the devil, or believers that ever they shall overcome while they are here? and is this the Church of Christ, which is his body, which are limbs of the Devil, and serve him at his will? And is this the Saints practise you speak of, to exalt your selves one above another, to sue one another, to accuse falsely, to be proud and covetous, to live in the lusts of the flesh, sporting and gaming, and calling it recreation, living in excess of apparel and diet, spending the creatures on your lusts, when your brethren want food and raiment; causing others to labour in wants, that they may bring it to you to spend on your lusts and vanity? And when you should hearken to the light of Christ in your conscience, then you joyn with the deceit to make covert for your iniquities, and say it is but as your place and state requires, as though God had given out his Law with respect of persons, and had given you a toleration to abuse the Creature, and live in your lusts more then others, because you have more of the earth, or a greater power committed to your charge amongst men then others, not considering that the Heathen exercise these things; but the Saints, the greater power, the more humble, and the more careful to walk as examples to others, that so they may exalt him alone whose Ministers they are, and not themselves in pride; and this is to be truly honourable, and herein have all the faithful been honoured; but you who seek for the worlds honour are not of the faithful; for faith Christ, how can you believe that seek for honour one of another? now you that talk of the Saints practise, own it in your selves, and it will take you off from these and many more vanities you live in;

1 Joh. 2. 4.

Mat. 20. 26. 27.

Gal. 5. 24.

Jam. 3. 1, 2, 3, 5.

Mat. 20. 25,

26, 27.

Luk. 22. 26.

John 5. 41. 44.

in; God will not be mocked; you hypocrites, be not sycers, but doers. And you talk of the Scriptures being a golden Rule, but your ways prove, how little you are ruled by it; Do ye seek to be perfect? for God is perfect, holy as he is holy? do ye love God above all and your neighbours as your self, when you make them your footstool? do you to all as you would be done by; have you forsaken the world and the love of it? Is the lusts and affections of your flesh crucified? having food and rayment, are ye therewith content? Do you live by faith, not taking thought for to morrow, nor what to eat and what to put on? Do you live as the Lords Lillies? Do you feed the hungry and cloath the naked, and let the oppressed go free? Are ye no respecter of persons in all your dealings? Are you brought to yea and nay in all your communication, without any more which comes of evil? Do you suffer and are hated, and have all manner of evil spoken on you falsely for the name of Christ? Are you brought out of all the customs of the heathen, and are conformable to Christ in his life and sufferings? prove your selves if you be what you profess in truth, that you be Saints, sanctified and redeemed out of all worldly and earthly things, to live to God in all things, in righteousness and holiness: Oh you take but their conditions to talk on, which was so; and so you boast in another mans line on things that are not your own. See if you be made the righteousness of God in Christ, as they were, and if you know him, whom you say you worship, to dwell in your bodies, as they did, and that you are taught of him in Spirit how he will be worshipped, as they were whom you talk on. See whether these things be so in substance, or you have but a form of their worship; gathered out of the letter, and so you worship a likeness or image of that who, if they had the substance: now if you have but the outside, take heed; for now is the hand of the Lord upon all the Idols of the world; and that which is not the substance is but an image; and now shall the stone cut out of the mountain without hands, break thee and thy image in pieces, and he that is with us form shall by his power, break all your Forms and formal Worships in pieces, and that worship alone shall be set up, which

Heb. 13. 5. 2

1 Tim. 6. 8. 9

Mat. 6. 25. 1

to the end.

Jam. 2. 1. 9.

Mat. 5. 37. 1

Mat. 5. 11.

Luk. 6. 22.

2 Cor. 13. 14.

2 Cor. 6. 16.

Zach. 13. 2.

Dan. 2. 34.

Rev. 14. 9.

is in Spirit, and not in form, and is accepted by that God who never was known in form; but in Spirit, blessed for ever.

And you Rulers of the Nation, take heed how you step in to the throne of Christ, or exalt your selves in his Kingdom, and mind what power you are entrusted with by the Lord. & be faithful in that, as the Ministers of God to whom you are to attempt; you are to punish sin in whom it is, without respect of persons: And if you be faithful herein, you will find work enough in the Nation: And you are to encourage them that do well, and deliver them from the power of cruel and blood-thirsty men that oppress them; for he that departs from iniquity is made a prey to this generation, and you are to walk as examples to the people, in all holiness and righteousness, that God may bless you & honour you in the doing of his commands: but as for sending our Labourers into his Vineyard, where hath he commanded this at your hands, or when did he in any Age reprove any for not doing it? He hath overthrowne Kingdoms & Nations for abusing, and going about to stop the mouths of those that he sent, and hath reprov'd Kings for their sakes, saying; Touch them not; but these were such as he sent; for he never entrusted the powers of the earth to choose him messengers to go on his message: And hath he now put power into your hand, that you should not suffer him to choose his own messengers, by whom he will send to his own people? And have you the message to put into their mouths, & must they go on your errand or his? & will not you give Him leave to choose his own servants, and what he will employ them about? will you deal so with him, as you would not have any to deal with you? And for your Tythes, Augmentations, and set benefits, when did ever God require any such thing from any Magistrates under the Gospel? & doth it serve for any other end, but to hold up an idle loytering Ministry, one pulling another out of places, and setting themselves in their stead, that they may heap up riches and live in their lusts; all running greedily after the wages of Balaam for gifts & rewards? And do you fear that the hand of God is shortened, that he will not raise up such as will go

2 Sam. 23. 1.

Isa. 56. 1.

1 Pet. 2. 14.

Psal. 81. 2, 3, 4.

Prov. 29. 2.

Isa. 59. 15.

2 Chron. 36. 15.

16.

Luk. 10. 2.

1 Cor. 14. 20.

2 Tim. 2. 14.

Zach. 11. 4, 5.

Ezek. 22. 25.

on his message, unless you provide them wages? Did ever Iſa. 56. 10. any that he sent complain to the world for want? nay, all my Fathers servants have bread enough, without being cared for by the world; for those who are sent by Christ, take little care for such earthly things, having a better reward, indurable riches? And can you ever keep the Ministers of Antichrist out of places (who will conform to any thing for gain) so long as they can have you to feed them with money? And will not you be found guilty of keeping up the hirelings that the wo is to, and them that hold them up; and whom Christ is come to discover and cast out; and so you be found fighters against him? And when you leave all that say they are Christs Ministers to Christs maintenance set down in the Gospel, then it will appear who have run unſent, and have not profited the people; And is it not the love of God to cast out such as have called themselves Teachers, and have been thus long in places, and have their people yet lyars, swearers, drunkards, proud and covetous, and in all filthiness, but not one that is set free from sin and brought out of the world; and they who have taught them dare not trust them for maintenance, without a Law to compel them? And are you doing any acceptable service to God in maintaining such as these as they live? And will it not be said to you one day, Rom. 6. 7, 18. who require these things at your hands, to oppress the poor who labour hard to give their labours to maintain these belly-gods (contrary to their conscience) in their fulness, pride and lust, and their wives and families in idleness; and they that labour for it, are many times in great want? Prov. 22. 16.

Oh be wise and take heed what you do; and as you profess your selves to be a Christian Magistracy, so misde the commands of Christ, and not your own wills, it is not saying you are Christians, but walking after Christ & his commands that differs you from heathen: And do not profess the Scripture in words, but own their practise that gave them forth; and let them who say they are Ministers, make proof of their Ministry in power, and not in getting a few words whereby to deceive you and the people, but let them first sow spiritual things before they reap carnal; first beget a people out of the world

2 Cor. 9. 11.

Gal. 4. 34.

Mat. 6. 25.

Phil. 4. 11. 12.

Joh. 16. 22.

Mat. 9. 6. 7.

Amos 3. 2.

Isa. 30. 1.

world into the Spirit, and then they shall not need to contend with them about food and rayment, nor sue them at the Law; first plant, then eat: And this was the practise of such as Christ sent, and he always provided them a house to go to who were worthy, and meat to eat, and they never wanted what was good for them; & I witness that he is the same now, & hath the same care over those that he sends into the world, with divers others whom he hath sent out without bag or scrip, yea into the most brutish parts in the Nation: praises be to our God, whose is the earth & the fulness thereof: and thus we do witness the Scripture fulfilled, and take no thought for food and rayment as the heathen do, but are come into the unity with all Saints in their joy and sufferings, and are taught by Christ how to want and how to abound, and in all conditions to be therewithall content: and we can truly say all is for good to us, and to the Church of Christ: And our Kingdom and joy is not of this world, nor doth the world know us, nor our joy: glory to the highest for ever, who is shaking all the wisdoms and powers of men, to establish that which is of himself alone, to which all shall be made to bend and bow.

And you that are in power, minde the promise of the Father, at the coming of Christ to his Kingdom, *I will overturn, overturn, overturn, till it come into his hand whose right it is, and upon his shoulders shall the government be established (he that hath an ear to hear let him hear)*. And take notice how many have been overturned already, who would have been limiting him by their wisdoms: And now it is come into your hands, who above all have seen his wonders done for you & the Nation & you above all have declared that your desire is that Christ alone may reign in his Kingdom, and some of you I have known to be tender towards any who looked that way. Oh that there were such a heart in you, to lay aside all your own wils and carnal consultations, and to take Counsel at the Spirit of the Lord, and be guided by his pure light shining into your conscience, which would bring you into the fear of the Lord, and so depart from self-ends, interests and exaltations, and to follow the Law of God in establishing

Laws

Laws

(25)

Laws for your selves and others to walk by, and that you may follow the practise of the Saints left in Scripture, without winking it, that so you might come to have unity with them in the same Spirit that gave them forth, & so be guided by the same Spirit of Justice & Judgment, by which all were guided that ever have ruled well in all Ages, whom God did bless and hath honoured for ever; that so God may bless you, and establish you, and preserve the Nation out of the hands of yours and the Nations enemies. And that you may be honoured with taking away oppression, and wicked and unjust Rulers, who are the cause of it, who judge not the cause of the poor and needy, and which the Lord hath been grieved at these many years; but if you forget your selves, and what you have promised before the Lord in the day when you sought unto him for deliverance, and so exalt your selves over the poor, and set up your own Laws, and not the Law of God in its purity, I declare unto you this day, from the Word of the Lord, that he will overturn you, and raise up his Kingdom another way; whether you will hear, or whether you will not hear, the word of the Lord shall stand; for the Almighty God hath been shaking the Nations, that his glory may appear, and there shall be no rest, until his Kingdom be established above all mountains. Hear all ye powers of the earth, The Lord alone will reign.

Psal. 89. 17.
15, 16.

Isa. 1. 23.
Zach. 7. 9. to
the end.

Isa. 42. 23.
Isa. 14. 26. 27.
Hag. 2. 5. 7.

This I am to declare abroad, that they who are wise-hearted may understand and fear before the Lord God Almighty; the time is at hand; he that Believes shall be Established.

James Naylor.

C

Take



Take heed how you speak evil of the things you know not, *Jude 10.* You who neither know the Lord, nor his works in your selves, take heed how you judge in others; you are without God who are in the world, and the works of God have always been strange to that Nature which you live in; but search the Scriptures, and you shall find that the holy men of God do witness quaking and trembling, and roaring and weeping, and fasting and tears; but the world knows not the Saints conditions. But beware therefore lest this come upon you which is spoken of in the Prophets and Apostles, of such despisers and scorers as you are. *Behold, ye despisers, and wonder, and perish; for I work a work in your dayes, a work which you shall not in any wise believe, though a man declare it unto you. Acts 13. 40. 41.* The Lord reigneth, let the people tremble: he sitteth betwixt the Cherubims, let the earth be moved, *Psalm 99. 1.* Tremble you earth at the presence of the Lord, at the presence of the God of Jacob, *Psalm 114.* My flesh trembleth because of thee, and I am afraid of thy judgments, *Psalm 119. 110.* He looketh upon the earth, and is trembled: he toucheth the hills, and they smoke, *Psalm 104. 36.* A fire goeth before his face, and burneth up all his enemies round about: his lightning enlightened the world: the earth saw and trembled: the hills melted like wax at the presence of the Lord, *Psalm 97. 3. 4. 5.* Fearfulness and trembling are come upon me: and ~~harrow~~ *harrow* hath overwhelmed me, *Psal. 55. 5.* So terrible was the voice, that Moses said, I exceeding y fear and tremble: whose voice then shook the earth: but now he hath said, thus once more I shake not the earth only, but heaven also, *Heb. 12. 21. 26.* When Paul heard the voice of Christ,

Christ, he trembling and astonish'd, said, *Lord, what wilt thou have me to do?* Acts 9. 6. The Corinthians received *Titus* in obedience, with fear, and trembling, 2 Cor. 7. 15. *Paul* was with the Corinthians in weakness, and fear, and much trembling, 11 Cor. 12. 3. When *Paul* reasoned of righteousness, temperance and judgment to come, *Felix* trembled, Acts. 24. 25. The Apostle exhorts the Saints to work out their salvation with fear and trembling, Phil. 2. 12. The Saylor when he believed, he came trembling, and fell down before *Paul* and *Silas*, Acts. 16. 29. When *Isaac* blessed his sons, he trembled very exceedingly, Gen. 27. 33. *Hea* the word of the Lord, ye that tremble at his word: y^e our brethren that hated you, that cast you out of my names sake, said, Let the Lord be glorified, but he shall appear to your joy, and they shall be ashamed. Isa. 66. 5. Thus saith the Lord, to this man will I look, even to him that is poor, & of a contrite heart; and trembleth at my words, Isa. 66. 2. O that thou wouldest rent the Heavens, that the mountains might flow down at thy presence; as when the melting fire caneth the water to boyle, and so make his name known to his adversaries, that the Nations may tremble at his presence, Isa. 64. 1. 2. Yea, I will make many people amazed at thee, and their Kings shall be horribly afraid for thee, when I shall brandish my sword before thee, and they shall tremble at every moment, every man for his own life, in the day of thy fall Ezek. 32. 10. When *Habakkuk* heard the voice, his belly trembled, his lips quivered, and rottenness entered into his bones, and he trembled in himself, that he might rest in the day of trouble, Hab. 3. 16. When *Daniel* saw the vision, he stood trembling, and they that were with him thought that they saw it not, yet a great quaking fell upon them, so that they fled to hide themselves, Dan. 10. 7. 11. When God sets up his Son as King, all are exhorted to serve him with fear, and joyce with trembling, Psal. 2. 6. 11. When *Job* remembered God, he was afraid, and trembling took hold on his strength, Job 21. 6. The pillars of Heaven tremble, and are astonished at his presence, Job 36. 11. Which shaketh the earth out of her place, the pillars thereof tremble, Job 9. 6. Thou hast made us to drink the wine of astonishment, thou hast

made the earth to tremble, thou hast broken it, beal the breas-
tes thereof, for it shaketh, Psal. 60. 2.3. The earth shook, the
heavens also dropped at the presence of the God of Israel, Psal.
 68.8. And the Lord shal tremble and sorrow; for every pur-
pose of the Lord shal be performed against Babylon, Jer. 51.
 29. When Ezra heard of the peoples sins, he pluckt his hair
 off his head, and off his beard: he rent his garment, and fate
 down astonied: and there assmbled unto him al that trem-
 bled at the word of the God of Israel, Ezra 9. 3.4. The
 people were to enter into Covenant with God, by the coun-
 sel of those that trembled at the Command of God, Ezra 10.
3. The Lord wil take the cup of trembling out of the hands of
his people, and put it into the hands of those that afflict them,
Isa. 51. 22 23. When the Lord shal roar, then the Children
 shall tremble as a bird, Hos. 11. 10, 11. Shal not the Land
tremble for this, and every one mourn that dwelleth therein?
and al feasts shal be turned into mourning, and al songs into
lamentation, as a lamentation for an only Son Amos 8.8.10.
 Thus saith the L rn of hosts. Yet a litle while, and I will
 shake the Heavens, the Earth, the Sea, and the dry Land:
 and I wil shake al nations, and desire of al nations shall
 come, and I wil fil my house with glory, saith the Lord, Hag.
 2.6, 7. I beheld the Mountains, and lo they trembled, and al
 the hills moved lightly. Jer. 4. 24. At his wrath the earth
shal tremble, and the Nations shal not be able to abide his in-
ignation, Jer. 10.10. Tremble ye women that are at ease, be-
 troubled ye careless ones, strip ye and make ye bare, and gird
 sackcloth upon your loyns, Isa. 32. 11. Ieremy said, his heart
was broken within him, all his bones shaked because of the
Lord, and because of the word of his Holiness, Jer. 23. 9. The
 Elders of Bethlehem trembled at the coming of Samuel,
 1 Sam. 16. 4. Ezekiel was commanded to eat his bread with
 quaking, and drink his water with trembling and with care-
 fulness, Ezek. 12. 18. Blow the trumpet in Zion, sound an
alarme in my holy mountain: let al the inhabitants of the
Land tremble: for the day of the Lord cometh: for it is nigh
at hand, Joel 2. 1. For in my jealousy, and in the fire of my
wraih, have I spoken; surely in that day there shal be a great
shaking

Shaking in the Land of Israel, so that the fishes of the Sea, and the fowls of the Heaven, and the Beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground, Ezek. 38, 19. 20. When God heard Davids prayer out of his holy Temple, the earth shook and trembled, the foundations of the hills moved, and were shaken because he was wroth, Psal. 18. 6, 7.

David roared all the day long; and was weary with his groanings; he wept all the night, and made his bed to swim with tears, he fasted til his knees grew feeble, and his flesh failed of fatness, until he could number his bones, while he suffered the terrors of God; he was distracted, he was a reproach among men for so doing, and despised of the people; all that saw him laught him to scorn, he was a mocking to the wicked, they made mouths at him, & shook the head at him; the drunkards made songs of him: he was a taunt and a by-word among them; dogs compassed him about: the assemblies of wicked men inclosed him: vain persons came to see him, that they might tell it abroad, and he was a wonder to many, and a stranger to his brethren, and his kinsmen stood aser off.

Thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace. Ask now; and see whether a man doeth travel with child: wherefore do I see every man with his hands on his loyns, as a woman in travel? and all faces are turned into paleness. Alas, for that day is great, for that none is like it: it is even the time of Jacobs trouble, but he shall be saved out of it, Jer. 30. 5, 6, 7.

Hear now this ye foolish people, and without understanding; which have eyes and see not, which have ears and hear not; fear ye not me, saith the Lord? Will ye not tremble at my presence? Jer. 5. 21, 22.

Psal. 38. 8.

Psal. 32. 3.

Psal. 6. 6.

Psal. 109. 24.

Psal. 22. 6. 7.

17.

Psal. 88. 15.

Psal. 35. 16.

Psal. 22. 16.

Psal. 41. 6.

Psal. 71. 7.

1900

2 Thef. 2. 4.

both sin, the world, and the devil, nor ever come to purity and perfection; and thus you labour to keep a hold for the man of sin as long as people live, and so persuade them to leave the work of redemption and freedom till after death, of you know not when, and thus encourage people to spend their days in folly, and leave the world with torment and horror at their death.

Now it being that you are ignorant of that pure light of the Spirit that convinceth those who will own it, I am shewed from the letter, for the sinner's sake, who have been long deceived by you, to give some discoveries to your selves, and all who will see whose Ministers you are, and for whose Kingdom you Minister.

And first, You that say none can be free from sin while they are here, you are Ministers against the truth, *Joh. 8. 32. 34. 1 Joh. 1. 8.*

Secondly, You are against that which the Father promised at the coming of Christ, *Mat. 1. 21. Joh. 1. 19. Jer. 50. 10.* Thirdly, You are against the end for which Christ came into the world, *Joh. 8. 34. 36.*

Fourthly, You are against the end of Christ's sufferings, *Gal. 1. 4. 1 Pet. 3. 18. Rom. 4. 25. Rom. 6. 10. 11. 2 Cor. 5. 21. 1 Pet. 2. 21. 22.*

Fifthly, You are against the end of Christ being manifested in the Saints, *Rom. 8. 3. 4. 1 Joh. 3. 8. 1 Joh. 3. 5.*

Sixthly, You are against that which manifests the child of God from the children of the devil, *1 Joh. 3. 18. 1 Joh. 5. 18.*

Seventhly, You are against the commands of God and Christ, *Jsa. 52. 11. Joh. 8. 11. 1 Tim. 1. 5. Joh. 5. 14.*

Eighthly, You are against that which the Saints did witness wrought in them by Christ, *Rom. 6. 1, 6. 7. 18, 22. Rom. 1. 5. 1 Pet. 2. 24. 1 Joh. 3. 6. 1 Joh. 5. 18. Gal. 2. 14.*

And you that say none can come to holiness and perfection while they are here; and to prove this you take the Saints conditions which they declared as they were passing on in growth toward it; and hence you go about by your subtilty to make people believe that they never did attain to perfection; and all this, lest any should press after it; as though God did command his people to labour for that which is not

to be attained. And now judge if you were not blind whom you minister for, and whom you are against.

First, You are against the End for which Christ offered up himself. *Heb. 10. 10. Tit. 2. 14.*

Secondly, You are against the Commands of God, *Mat. 5. 48. 1 Pet. 2. 16. Levit. 11. 44. Deut. 18. 13. Levit. 20. 7. 12. 13.*

Thirdly, You are against the End for which Christ comes into the World, *Job. 17. 23.*

Fourthly, You are against the End for which Christ begifted and sent out all his Ministers into the world, *Ephes. 4. 11. 12. 13.*

Fifthly, You are against the work of the Apostles and Prophets, to whom they writ and taught, *John. 1. 4. 1 Cor. 7. 1. and 13. 11. 1 Chron. 28. 9. Heb. 6. 11.*

Sixthly, You are against that which the Apostles and Ministers of Christ laboured and prayed for to be wrought in the Saints night and day, *1 Thes. 3. 10. Col. 1. 28. Heb. 13. 20. 21. 1 Pet. 5. 10. Col. 4. 12.*

Seventhly, You are against the End for which the Scriptures are written, *2 Tim. 3. 16. 17.*

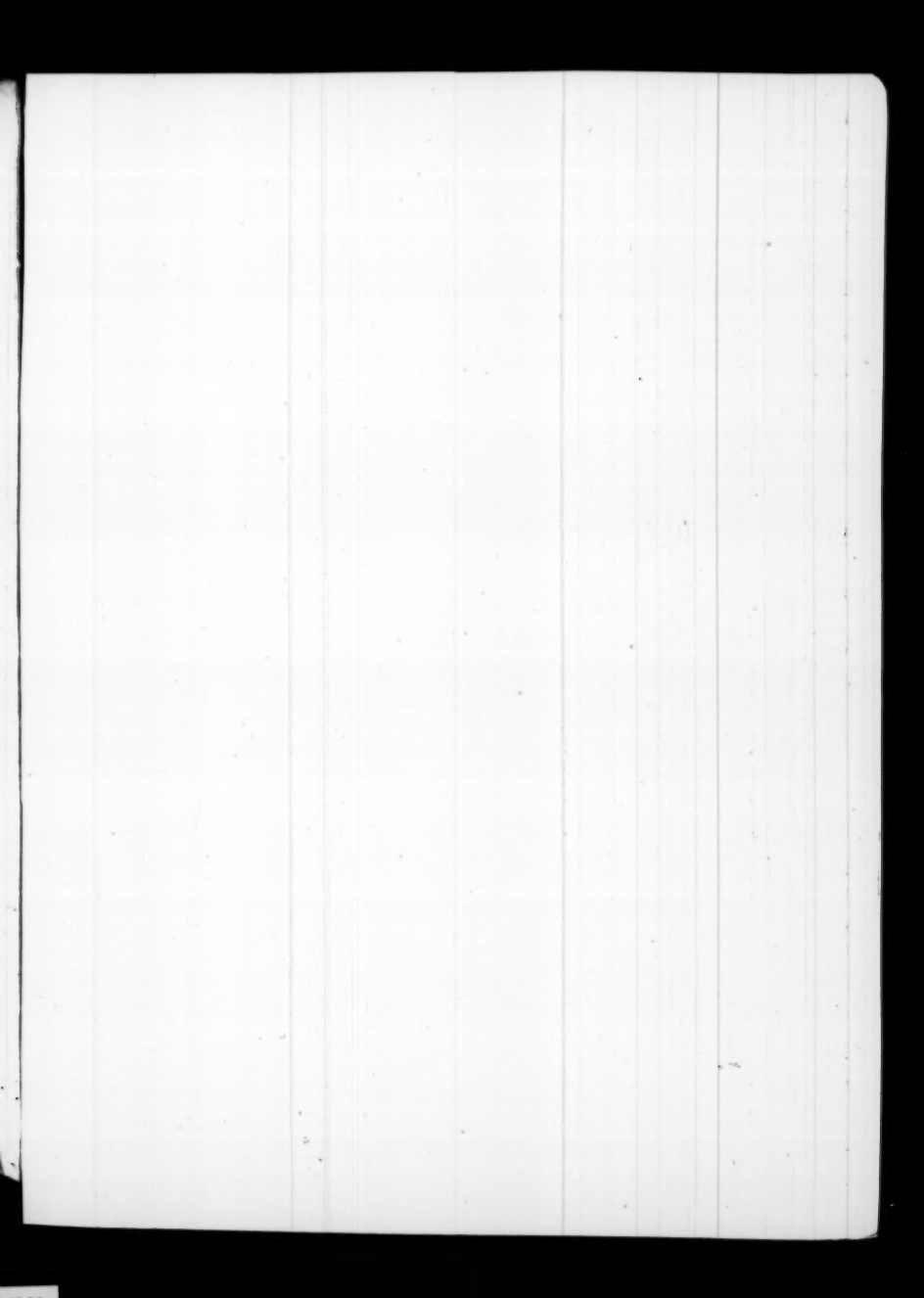
Eighthly, You are against the testimony God himself bears of his own, *Gen. 6. 9. Job. 1. 2. Job. 13.*

Ninthly, You are against what the Saints witness to be in themselves and others, *2 Kin. 20. 3. Phil. 3. 15. 1 Cor. 2. 6. 2 Cor. 12. 9. Pro. 2. 21. Pro. 11. 5. Psal. 37. 37. Psal. 64. 4. Psal. 101. 2. Heb. 12. 23. 1 Job. 3. 3. 1 Job. 4. 17.*

Tenthly, You are against that, without which God and man can never be reconciled in one again, *Heb. 7. 19. Hab. 1. 13. Dan. 9. 24. 2 Tim. 2. 21. 1 Cor. 3. 17. Mat. 5. 8. Psal. 15. Prov. 15. 9. 29. Psal. 5. 4.*

And now let them who are wise-hearted, judge whose Ministers you are, that are thus against God, and the recovery of lost man into his first estate, and see if it be not the same Spirit that acts you thus in subtilty to keep man in the Fall, by which the fall of man was occasioned at the first; and let all judge whether you be the Ministers of righteousness, or of unrighteousness; of Christ the King of purity and peace, or of

Antichrist,





(12)
Antichrist, the Prince of this World and man of sin, and op-
position; now by your fruits you are known and shall be
judged; wherefore respect and cease hating the Lord, and
measuring the pure spirit of God in his people, whom he
hath called out of the world, & sanctified thereby unto fruits
of righteousness, obedience, holiness and perfection; and
measure not this with that spirit of pride, covetousness, self-
love, and envy, and perfection which rules in you, who are
yet in the world, and the love of it, which is enmity with
God, *1am. 4. 4.* But see within your selves, what is the cause
why you are such enemies to righteousness & perfection: you
are too rich in your selves, in your own wisdom, by your
earthly wisdom, to wait for the good and perfect gifts of God
from above, *1am. 1. 17.* You envy us on, & you want the bond
of perfectness, which is charity, *Col. 3. 14.* You hypocrites,
who hear, and say, and do not that which leads to it; how
can you come to perfection, *1am. 1. 22, 23, 24, 25.* You are too
much in words, but to little in practice to come to perfection;
for Faith is made perfect through works, and not through
words, *1am. 2. 22, 1 Cor. 4. 20.*

And you fat worldlings, who live in pride, pleasure and
sensualities; and have your hearts in the earth; see *Luk. 8. 14.* and
there Christ tells you the plain cause why you bring no fruit
to perfection: now woe unto you who have let your hearts in
places to lead people up to God out of the Fall, sin and un-
cleanness; but now when the Lord is come, you are found
such opposers of purity as you are: O repeat, how long will
it be ere you cease to pervert the ways of God for your own
ends? Oh that you had eyes to see that you might make pe-
ce with him, lest he tear you in pieces, and there be none
to deliver.

AND now to you poor scattered sheep, who have been
scattered by their blindness, in this cloudy, dark day,
which hath been upon all that is dispersed upon the face of the
earth; and you have been running from man to man, to find
the Lord; but have not found him, who is to give rest to
your souls: And many of you are still wandering you know

not where: Others have hid themselves under green trees, and are worshipping you know not what; but as others tell you, who know as little of the true and living God as your selves; Others are weary with seeking where: nothing can be found, and are fallen asleep in the world of ease and carelessness: others have their ears open to all voices, which cry, lo here, lo there, but know not who to trust, being all in confusion; now all awake to meet the Lord, who is arisen to seek and save, and gather into one fold all his scattered ones, and to bring them up to Zion the holy City, where he will feed them himself alone, without fear, in good pasture, where they shall lie down in peace; now come off from all your blinde guides, that are not in the way themselves; nor can they direct others where the way is; come out of the world and worldly cares and pleasures, and return to the Lord in Spirit, he is within you, and there if you wait in Spirit you shall hear him speak to your spirits, to the directing your minds out of all the works of darkness and sin, up to God, where no sin is, nor unclean thing can come, and if you minde to obey his voice, he will teach you to lay aside all your dissembling hypocrisie, whereby you have deceived your selves and others, professing godliness in words, but denying it in power, and you will find power given in from the Lord, to become what you profess in reality and truth, and to profess no more but what you are, that God may have glory by you, and take delight to dwell in you: for this is the day of your visitation, if you will own it: the day of Salvation from all sin and unrighteousness, a day wherein all the children of the Lord shall be taught of the Lord, and great shall be their peace, in righteousness shall they be established, and they shall be far from oppression, *Isa. 54. 13. 14.* Many of you have had great travel and gone through many sorrows to finde rest, but have found none: many prayers and tears, but no answer of peace: many days of seeking, but have not found him whom your souls thirst after: and all this because you have been seeking the living among the dead: he is not to be found in the world, nor formal worship, nor in humane wisdom and learning: but he is only to be found as he reveals himself freely, to those who

who perfectly wait for him in spirit. Dear People, to you that love the Lord above all earthly things, and yet have not your minds directed whither to wait for him, to you I speak, to your souls that lie in death till they hear the voice of the Son of God: he is near you, who is the way to the Father, look not out, he is within you: that which I know, declare I unto you, and the way I know, where I have found my beloved, my Saviour, my Redeemer, my Husband, my Maker, who hath set me above all the world, my sins, my fears, my sorrows, my tears, into his love, to live with him in Spirit for ever: but dying daily to all visible things, praises, praises to my Father for ever. The night is far spent, the day is at hand, come out of darkness all that love the Lord, into his marvellous light, where you shall see what you have been, and what you are redeemed from, that you may live and praise the Lord: for it is the living that praise the Lord, and not the dead: Arise, come out of death, come away, and let us rejoice together in his love, in the love of our King, even to, Amen.

And you that are so much offended at perfection, and being cleansed from sin, I leave these Queries with you to consider.

1. Whether any imperfect one committing sin, be the Image of God, yea or no?

2. Whether any can witness the work of Redemption complete in them by Christ, while they commit sin, and are overcome with the temptation of the Devil, yea or no?

3. Whether any imperfect and unclean one that lives in sin, shall enter into the Kingdom of Heaven, yea or no? and if not, how shall one dying in sin: and where shall he be made perfect and clean, seeing the tree must lie as it falls: and whether you own a Purgatory, yea or no?

4. Whether a Christian have ground to believe, that he may be recovered by the second Adam into that estate in which he was created, and which he lost in the first Adam, yea or no?

5. Whether God created man and woman perfect, without sin, and able in his power so to have stood, if they had not forsaken his power, and consented to the wisdom of the Serpent, yea or no?

6. Whe-

6. Whether God and man be wholly reconciled, it may be brought into that estate again, yes or no? **Ans.** Yes.
 7. Whether all those that persevere by their life and doctrine labour to persuade people to abide in that condition of sin, imperfection and separation from God (which Christ came to destroy, and so to unite man to God again) be not Ministers of Antichrist, and for the upholding of the Kingdom of the Devil, yes or no? **Ans.** Yes.

E N D

1. Whether any unbelief and doubting is to be
 2. Whether any unbelief and doubting is to be
 3. Whether any unbelief and doubting is to be
 4. Whether any unbelief and doubting is to be
 5. Whether any unbelief and doubting is to be
 6. Whether any unbelief and doubting is to be
 7. Whether any unbelief and doubting is to be
 8. Whether any unbelief and doubting is to be
 9. Whether any unbelief and doubting is to be
 10. Whether any unbelief and doubting is to be

